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mainly because of the common error of too great devotion to *system* and *method* to the neglect of the raw material, first of all necessary, viz., facts. This present volume, however, marks a great improvement; it represents an able and determined effort in the collection and analysis of data from observation in the field. It is not the first of its kind however; one often is inclined to wish, in reading the preface and appendices, that this fact were more fully recognized by the author. Nevertheless the work is well done and deserves attention.

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The Establishment of Spanish Rule in America. An Introduction to the History and Politics of Spanish America. By BERNARD MOSES, PH.D., Professor in the University of California. G. P. Putnam's Sons, 1898. 12mo, pp. x + 328.

PROFESSOR MOSES has written a brief constitutional history of the Spanish-American colonies. His first chapters deal with the general methods of Spanish colonial government—the council of the Indies, the India house, the powers and duties of each, the viceroy, the audiencia. Then in successive chapters he traces the development of government in Mexico, in Peru, Chile, Venezuela and Colombia, and Rio de la Plata. The closing chapters treat of the Jesuits and the Indians, the king and the church, Spanish economic policy, and, last of all, the contrast in colonial methods between Spain and England.

The Spanish idea of colonial government, like that of France under Louis XIV, was paternalism pure and simple. Every authority emanated from the king. The colonists, except in so far as they became turbulent and extorted their desires by force, had no voice in the control of their own affairs. All laws, all administration, all justice, came from the royal authority. To this general principle must be added the fact that the vast distances and slow communication made it practically impossible for the king to keep adequate supervision over his servants in America, and that as a result the best intentions of the crown were often thwarted by the dishonesty or incompetence of officials, or by the selfishness of the colonists. Thus the repeated and benevolent attempts of the king to rescue the Indians from slavery were in vain. The economic plan with reference to America was that of general

restriction of trade with monopolies to a favored few. Only a specified number of ships was permitted to make the voyage each year. They must clear from only one or two Spanish ports, and must limit their voyage to but one or two American ports. Thus the herdsmen on the Plate River were not allowed to deal directly with Europe. They were required to send their products across the Andes to Chile, thence to Panama and Porto Bello on the isthmus, thence by the annual fleet to Europe. Naturally this did not pay, and the herdsmen made no progress. "In the early years of the eighteenth century, even after the port of Buenos Aires had been opened to the extent of admitting two small vessels annually, an ox was worth one dollar, a sheep from three to four cents, and a mare ten cents." As late as 1803 orders were received in Spanish America from Spain to root up all the vines in certain provinces, because the Cadiz merchants complained of a diminution in the consumption of Spanish wines. There were many other restrictions as absurd and tyrannical.

Needless to say, there was no more religious liberty than there was liberty economic or political. The inquisition made it impossible for dissent to creep in, and the pure doctrine of the church, as understood in Spain under Philip II, had full sway. Education, too, was carefully limited. There were universities established in San Domingo, Mexico, and Bogotá. But other universities were refused a charter "because His Majesty did not think it proper that education should become general in America." As to educating women "for fear of illicit correspondence, few of them were taught even to write."

In Paraguay the Jesuits had the opportunity of handling the Indians as they pleased, far removed from contamination by white men. The savages were converted, gathered in villages, and organized in a real socialistic community. Labor was on public account, and each individual received his food and clothing from public storehouses. The experiment was a very interesting one, and, in its resulting indolence and lack of ambition, illustrates very clearly the inevitable tendency of the abolition of individualism.

Professor Moses has put his material in very concise shape—possibly in some cases at the expense of entire clearness to readers who are not familiar with Spanish institutions. However the book is valuable and timely. Students of colonial institutions will read it in connection with Packman's *Old Régime in Canada*, to which it forms an instructive supplement.

HARRY PRATT JUDSON.